

IS SHROUDED IN MYSTERY

No Cause for Suicide of Commander Warburton Can be Found.

ALL THEORIES DISCARDED

Trouble With Maine's Machinery. Unpleasantness With Fellow-Officers Suggested.

(By Associated Press.)
"ENSAOCLA, FLA., April 2.—Complete mystery surrounds the suicide yesterday of Lieutenant-Commander Edgar Townsend Warburton, chief engineer of the battleship Maine.

No cause whatever can be found as to why the officer should take his life, and the only theory is that he was either mentally deranged or worried over the machinery of the Maine, or else the act was not intentional.

The body was shipped today to Philadelphia for interment. This was done upon request of Mrs. Warburton, wife of the deceased. From the doctor, where the funeral party lived by marines and the body was escorted by officers of the blue jackets, together with officers of the Maine. The engineering force acted as pall-bearers. Personal friends among the officers of the fleet were honorary pall-bearers.

Little credence is given here to the report that unpleasantness existed among the engineering force and other commissioned officers of the ship. Commander Warburton was on most pleasant terms with all the officers of the Maine, and was one of the most popular officers on the vessel. A court of inquiry of the convened from among the officers of the Maine to make a thorough examination into the cause of the death. No letters or messages were left by the deceased, nor did he intimate to any of his personal friends that he intended committing the act.

ON TRAIL OF MRS. BURNS

(Continued From First Page.)

From the Palm Beach Inn, at Palm Beach, Florida, several weeks ago, which New York society people lost thousands of dollars, having attracted attention by his lavish use of money here, and Detective Reed and Allen arrested him. He had \$22 in cash, two carat diamond ring valued at \$200, some jewelry and several pawn tickets. In all, he had valuables to the amount of \$500 on his person. The pawn tickets were traced, and it was found that he had pawned a diamond-set badge of the Daughters of the Revolution, on which the name "Louise" was inscribed. Through the national headquarters of the order, at Washington, the detectives traced Mrs. Burns to New York, and she visited New York, Washington, Chicago and Palm Beach, Florida. The New York police were asked to investigate, and today Chief of Police McLaughlin received a telegram from Inspector McCuskey, of New York, stating that the "Louise" badge and other pieces which had been partly identified by the description.

WILLIAMS TYLER.

Popular Young Couple Married at Marshall Street Church.

In the Marshall Street Christian Church on Wednesday evening last, the pastor, Rev. B. H. Nelson, officiating, Mr. A. B. Tyler and Miss Helen Dearborn Tyler were made man and wife. The bride, a charming brunette, is the daughter of Mr. and Mrs. A. B. Tyler, a well-known citizen. The bride was beautifully gowned in brown silk and carried a handsome bouquet of white carnations. The groom, a well-known citizen, is the son of Mr. and Mrs. A. B. Tyler. The ceremony was performed by the pastor, Rev. B. H. Nelson. The church was handsomely decorated with palms. Messrs. Temple H. Roy, Leon Russell, Fest Taylor, and Captain C. E. Patterson, acted as ushers. Immediately after the ceremony Mr. and Mrs. Tyler left for an extended trip to Florida and other Southern points.

STRONG LAWYERS IN IT.

Messrs. Munford and Meredith to Represent Bloomberg and Marks.

The case of J. H. Busby vs. Dawson, Bloomberg and Marks, now pending in the Law and Equity Court on a motion to set aside the verdict in favor of the plaintiff for \$30,000 on the ground that it is contrary to the law and evidence, will come before Judge John H. Lusk on April 22 and will be ably argued on both sides. Messrs. Bloomberg and Marks have employed additional counsel to represent them, and besides Messrs. Wise, Smith and Collins, their side will be argued by Mr. Wyndham B. Munford for Bloomberg, Messrs. Royal and James will appear for Busby in resisting the motion to set aside the verdict. The case makes an enormous volume, and it is now being carefully gone over by the counsel on the opposing sides.

Argument of the motion to set aside will likely consume as much as two or three days.

Mrs. George R. Townsend, formerly of Richmond, but now of Boston, is in the city and will give a lecture for her parents, Dr. and Mrs. A. L. Marcy.

Beware of Substitution.

Owing to the wonderful popularity which JELL-O has attained since its introduction, many inferior imitations have been placed on the market by unscrupulous manufacturers, who hope to make a profit from their goods sold in competition with JELL-O on the strength of our extensive advertising.

Beware of the grocer who tries to sell you something else, claiming it is "Just as good" as JELL-O. No honest grocer will offer to substitute for JELL-O. JELL-O is sold and used more extensively throughout the world than any similar food product.

If your grocer can't supply you, please send him the name of The GENESSEE PURE FOOD CO., Le Roy, N. Y.



Crani-Tonic Hair-Food

The only microbeicide hair and scalp preparation on the market. It kills the unseen germ that fattens on the hair, and nourishes the hair back to health. ALL DEALERS—THREE SIZES, 50c., 50c. and \$1.00 THE BOTTLE. Free Hair Food—To enable the public to observe its purity and test its possibilities, a large Trial Bottle and a "Hair Education" illustrated booklet, will be sent free by mail to all who send a recent photograph and ten cents in stamps or coin by post to Crani-Tonic Hair Food Co., 528 West Broadway, New York.

ALL OUR PREPARATIONS FOR SALE BY
T. A. MILLER, Inc.,
BROAD STREET PHARMACY, No. 519 EAST BROAD STREET, RED CROSS PHARMACY, CORNER CHERRY AND BROAD STREETS, JEFFERSON HOTEL PHARMACY, JEFFERSON HOTEL, CHESTERSON HOTEL PHARMACY, SHAVER AND FRANKLIN STS., RICHMOND, VIRGINIA.

BITS OF VERSE

Some Time, Somewhere.

This poem was written in 1876 by Miss Ophelia G. Browning, later Mrs. Burroughs, to comfort a mother who was greatly distressed over the spiritual indifference and worldliness of her children:

Unanswered yet, the prayer your lips have pleaded
In agony of heart these many years;
Does faith begin to fail, is hope declining?
And think you all in vain those falling tears?
Say not the Father has not heard your prayer,
You shall have your desire, some time, somewhere.

Unanswered yet—though when you first presented
This petition at the Father's throne
It seemed you could not wait the time of asking,
So anxious was your heart to have it done?
If years have passed since then, do not despair,
For God will answer you, some time, somewhere.

Unanswered yet? But you are not unheeded;
The promises of God forever stand;
To him our days and years alike are equal.
"Have faith in God!" It is your Lord's command.
Hold on to Jacob's angel, and your prayer
Shall bring a blessing down, some time, somewhere.

Unanswered yet? Nay, do not say unanswered;
Perhaps your part is not yet wholly done.
The work began when first your prayer was uttered,
And God will finish what He has begun.
Keep incense burning at the shrine of prayer,
And glory shall descend, some time, somewhere.
Unanswered yet? Nay, do not say unanswered;
Your feet are firmly planted on the Rock.
Amid the wildest storms she stands undaunted,
Nor quails before the loudest thunder shock.
She knows Omnipotence has heard her prayer,
And cries: "It shall be done, some time, somewhere."

A Belated Answer to "I Defy Thee to Forget."

You defy me to forget you? Are you so little versed
In affairs de cour, Mademoiselle, as long they've been rehearsed?
As to think I could remember an episode so brief,

That held'd to while away the time, and to ennui was relief.
And right you were about the lips that smil'd a greeting for me,
'Twas not my fault, entirely, that I can't'd the honey bee.

And gather'd the sweets they offer'd in pouting meeter to pour,
And return to me full measure of all I gave, and more.

The night you thought I'd remember, and sorrow o'er the past,
Was the night I took Miss Nancy and went sleighing, oh so fast;
No memory of other days arose, like ghosts, to spoil our ride,
As happy as a king was I, with Miss Nancy by my side.

No bride I've won as yet, it may be no bride I'll ever win;
I've never found to suit me a girl who'd plunk down the amt. of tin,
'Twould take to run the shobang, and furnish a trip abroad;
If one has the spondulix she tries to invest it in a lord.

So don't worry yourself, Mademoiselle, with thought of me, I pray,
I'm having a good time, I thank you, and shall keep on this same way
Till old age shall overtake me, or death shall intervene.

To put a stop to flirting, of the man and woman between.
You just find you a widower's heart, they keep forever green.
And in your busy life forget that me you've ever seen?

Then in his love you'll solace find, or else may heaven forefend,
And send you strength and willing hands his coop of chicks to tend;

B. MARCHMONT REDD.
Noel, Va.

The Bamboo Tree.

Blackstone, Va., March 29, 1904.
Editor of The Times-Dispatch:

Sir,—Please find enclosed the words to the song "Under the Bamboo Tree," asked for in The Times-Dispatch.

XXX.
UNDER THE BAMBOO TREE.
Down in a jungle lived a maid of royal blood, though dusky shade;
A marked impression once she made upon a Zulu from Matibooloo;
And every morning he would be down under the bamboo tree.

Awaiting there his love to see, and then to her he'd sing:
CHORUS.
If you lak-a-me lak I lak-a-you,
And we lak-a-me lak the same,
I lak-a-say, this very day, I lak-a-change your name,
Cause I love-a-you, and love-a-you true,
And if you love-a-me,
One live as two, two live as one, under

Have you friends whose hair you admire?
Ask them if they don't use Crani-Tonic Hair Food.

What to REMEMBER
MEMO. This Week

If your hair is falling, turning gray, or splitting at the ends.
If you are troubled with dandruff or itching scalp.
The cause of all is a microbe in the scalp.

The certain way to cure is to destroy the microbe. This can only be done by using

Crani-Tonic Hair-Food

the only microbeicide hair and scalp preparation on the market. It kills the unseen germ that fattens on the hair, and nourishes the hair back to health. ALL DEALERS—THREE SIZES, 50c., 50c. and \$1.00 THE BOTTLE. Free Hair Food—To enable the public to observe its purity and test its possibilities, a large Trial Bottle and a "Hair Education" illustrated booklet, will be sent free by mail to all who send a recent photograph and ten cents in stamps or coin by post to Crani-Tonic Hair Food Co., 528 West Broadway, New York.

ALL OUR PREPARATIONS FOR SALE BY
T. A. MILLER, Inc.,
BROAD STREET PHARMACY, No. 519 EAST BROAD STREET, RED CROSS PHARMACY, CORNER CHERRY AND BROAD STREETS, JEFFERSON HOTEL PHARMACY, JEFFERSON HOTEL, CHESTERSON HOTEL PHARMACY, SHAVER AND FRANKLIN STS., RICHMOND, VIRGINIA.

the bamboo tree.

And in this simple jungle way, he wooed the maiden every day,
By singing what he had to say, one day he seized her and gently squeezed her.

And then beneath the bamboo green, he begged her to become his queen;
The dusky maiden blushed unseen and joined him in his song:

CHORUS.
This little story, strange but true, is often told in Matibooloo;
Of a jungle lady in tropic shade;
Although the scene was miles away, right here at home I dare to say,
You'll hear some Zulu every day, gush out this soft refrain:
CHORUS:

SUSPECTED OF MURDER.

William Harris Thought to be Murderer of Ruff—Police Court.

The case of William Harris was the most interesting before Justice John yesterday. He is under suspicion as being the man who killed John A. Ruff in Clifton Forge several days ago. He was arrested by Officer Hughes, and will be held for positive identification. Rosa Giles was assessed \$5 for being drunk and disorderly on the street. William Boyson was sent to jail for twelve months as a suspicious character. James Wells, colored, paid \$5 and was given thirty days for carrying a concealed weapon. A few drunks, besides.

ALL THAT'S GOOD TO EAT.

Mr. Brauer Has It in His Beautiful New Broad-Street Place.

Richmond has a "Palace Market," of which any city in America might well be proud. Elaborate equipment and elegant fittings, shining glass and nickel trimmings, hand carved and polished hard wood counters, with marble tops and base boards.

A riot of color, contributed by red and juicy meats, and the green and varicolored fruits and vegetables, all combine to amaze the visitor and elicit exclamations of surprise. Not even has the wonderful machinery had cut the place been overlooked, for palms lend their graceful forms to top off the whole effect. It is a regular department store, with anything to eat that is good for everybody, in quantities from five cents up, as far as you like.

This really remarkable market is at No. 2 West Broad Street, between First and Foushee Streets, and is owned and being personally superintended by Mr. Henry C. Brauer.

The Times-Dispatch man was conducted through the place by Mr. Brauer, and after the first shock of surprise passed each department went under review.

Possibly the most interesting feature of the establishment is the ice machine, which regulates the temperature of the half dozen or more strange boxes of every wonderful machine has been installed by the Brunswick Refrigerating Company, of New Brunswick, N. J. The machine proper is no larger than a flour barrel, and works noiselessly, forcing the chilled brine through pipes that lead into all the boxes. One of the boxes is cutlery, and is used to store sweetbreads and other kindred dainties. The ice-box, which is really a misnomer, for ice is necessary, contains fish of all sorts. Oysters and clams, soft crabs and lobsters and every kind of sea food is kept in absolutely first-class condition. The top being of plate glass, the contents are visible without opening the box.

Mr. Brauer makes a specialty of supplying banquets with the finest of meats, vegetables, fruits, sea food and table delicacies.

Absolute cleanliness and neatness is possibly the most striking feature. Everything about the place is sweet and clean, and a man is constantly employed to keep up this important condition—one that will doubtless be thoroughly appreciated by every customer.

As to the right of access to the market, are long lines of shelves, loaded down with row after row of canned goods and tempting looking packages. Mr. Brauer is the Richmond agent for Acker, Merrill and Condit, the famous New York grocers, and keeps a full stock of the various delicacies for which this firm is noted.

Foreign and domestic fruits and vegetables are always to be found, as Mr. Brauer imports this class of supplies from the large markets, and, therefore, will be able to fill any demand at any time.

All kinds of meats are to be had. Dressed Farm Hams and Bacon, etc., and everything kept in stock is absolutely first-class. Poultry and Game, Butter, Eggs and Cheese, and only the best—in fact, anything that can be found in the markets of New York and the West, can be had in Richmond's new Palace Market.

The cellar, extending the entire length of the store, with granolithic floor, is also connected with the cooling apparatus, and during the summer will be used to store fruits and vegetables, thus assuring the best condition of freshness.

Mr. Brauer employs fourteen people in conducting the market. Each department has a man in special charge. A regular wagon delivery is employed, and in addition a special messenger service is used to insure prompt delivery. The object is to deliver goods as quickly as possible after each purchase. Goods will be delivered anywhere in Richmond, Barton Heights, etc., as rapidly as a well organized delivery service will admit.

The market represents an investment of \$25,000 in equipment. Nothing has been left undone to provide a thoroughly up-to-date market, and the public are cordially invited by Mr. Brauer to call and inspect the place. It is specially designed to cater to all the people. Every purse may be suited, and the same careful attention will be paid to the customer whose purchase is modest and small as is bestowed on the more pretentious buyer.

THEIR WOMEN IN CONTRAST

Some Interesting Observations on Characteristics of Those of Russia and Japan.

THE EFFECT OF CLIMATE

An Air of Melancholy Broods Over the Russian Woman in Her Cold Home.

It is a truism to say that climatic conditions affect the character of nations. In spite of poverty and hardship, the Italian is laughter-loving. The sun melts his misery into rippling mirth, and life is gay even under the most difficult conditions. In like manner we could show how, in England, the gray climate produces sober thought, and how, the further we travel North, the gravity and somberness increase.

What wonder, therefore, that between the women of Japan and the women of Russia, the women of the land of the sun and of the land of the ice and snow, there should be a strong contrast?

The tragedy of life comes equally to the Japanese and to the Russian, but by the Oriental it is not anticipated, not brooded over; it comes as the result of circumstance, and is so accepted, not to be mourned or resisted, but to be met with a tranquil and serene spirit; but over the Russian there broods an atmosphere of melancholy which amounts almost to morbidity, as though their whole being impotently resisted the gloom under which too often they are called to live.

This characteristic, however, is not met with in those lands of education and wide cosmopolitan knowledge who represent the Russian nation in Europe.

For at least thirty years after the Crimean Russian woman in England was enveloped in an atmosphere of mystery. She was darkly alluded to as a political spy, and if so was fortunate to surround herself with men of talent and of political power who were supposed to wield extraordinary influence and to pervert the minds of statesmen in favor of Russian policy.

Princess Lieden was said to exercise such a power in days gone by with Lord Grey, and Mme. Olga Novikoff, whom I well remember as one of the most brilliant women in English political circles, was supposed to hold Mr. Gladstone by her fascination and to guide his policy in favor of Russian despotism. But when the relations between Russia and England became less strained the charms of the Russian women were recognized as being innocuous and a delightful social acquisition.

In order to understand the conditions under which the Russian woman of the people lives in her own home, we have to think for a moment as to what a Russian winter day really means. It is unquestionable that such a day is unquestionable. The sky is blue, and over the snowy road the sledges glide, with Nicholas on the box seat, dressed in his long blue coat, with a flaming collar, and a fur-trimmed cap, and a velvet hat.

On the sidewalk figures are moving cautiously upon the ice, muffled from head to foot, some of the poorer with perhaps only a woolen wrap about the head; but as you grope your way with uncertain steps, you are struck with the processions making their way toward the church, and you will hear of a young man who is about to be laid to rest "who has succumbed to the winter."

Peasants are warming themselves at the fires that have been made at the street corners; men and women, who have come in with their carts from the country hasten to join the group; but when the sun is set that which startles the stranger is the extraordinary silence that prevails. None dare venture out. Now, for we know that when the summer sun whizzing south, and the sleighs break the ghastly and oppressive stillness for a moment, for the hand of an iron monarch is upon the world, and the Russian winter rules the people.

It is not by temperament that the Russian is sad, but centuries of deprivation have cast his countenance in a melancholy mold. But little brightness comes into his life save that which shines to him from the Holy Scriptures. The Russian woman possesses the rare gift of unquestioning faith. The ikon corner is the center of a Russian hut. Here, with a little lamp burning dimly, is the picture of some saint held by the Russian in a reverent awe. The Russian attitude of reverence is one of the marked characteristics of the Slav race. The peasant believes in God, and herein lies probably the strongest weapon with which the czar preserves his power. For a belief in the Power in the unseen world, in the power of the Russian woman, is a religious man, and a Russian woman possesses the rare gift of unquestioning faith. The ikon corner is the center of a Russian hut. Here, with a little lamp burning dimly, is the picture of some saint held by the Russian in a reverent awe. The Russian attitude of reverence is one of the marked characteristics of the Slav race. The peasant believes in God, and herein lies probably the strongest weapon with which the czar preserves his power. For a belief in the Power in the unseen world, in the power of the Russian woman, is a religious man, and a Russian woman possesses the rare gift of unquestioning faith. The ikon corner is the center of a Russian hut. Here, with a little lamp burning dimly, is the picture of some saint held by the Russian in a reverent awe. The Russian attitude of reverence is one of the marked characteristics of the Slav race. The peasant believes in God, and herein lies probably the strongest weapon with which the czar preserves his power. For a belief in the Power in the unseen world, in the power of the Russian woman, is a religious man, and a Russian woman possesses the rare gift of unquestioning faith. The ikon corner is the center of a Russian hut. Here, with a little lamp burning dimly, is the picture of some saint held by the Russian in a reverent awe. The Russian attitude of reverence is one of the marked characteristics of the Slav race. The peasant believes in God, and herein lies probably the strongest weapon with which the czar preserves his power. For a belief in the Power in the unseen world, in the power of the Russian woman, is a religious man, and a Russian woman possesses the rare gift of unquestioning faith. The ikon corner is the center of a Russian hut. Here, with a little lamp burning dimly, is the picture of some saint held by the Russian in a reverent awe. The Russian attitude of reverence is one of the marked characteristics of the Slav race. The peasant believes in God, and herein lies probably the strongest weapon with which the czar preserves his power. For a belief in the Power in the unseen world, in the power of the Russian woman, is a religious man, and a Russian woman possesses the rare gift of unquestioning faith. The ikon corner is the center of a Russian hut. Here, with a little lamp burning dimly, is the picture of some saint held by the Russian in a reverent awe. The Russian attitude of reverence is one of the marked characteristics of the Slav race. The peasant believes in God, and herein lies probably the strongest weapon with which the czar preserves his power. For a belief in the Power in the unseen world, in the power of the Russian woman, is a religious man, and a Russian woman possesses the rare gift of unquestioning faith. The ikon corner is the center of a Russian hut. Here, with a little lamp burning dimly, is the picture of some saint held by the Russian in a reverent awe. The Russian attitude of reverence is one of the marked characteristics of the Slav race. The peasant believes in God, and herein lies probably the strongest weapon with which the czar preserves his power. For a belief in the Power in the unseen world, in the power of the Russian woman, is a religious man, and a Russian woman possesses the rare gift of unquestioning faith. The ikon corner is the center of a Russian hut. Here, with a little lamp burning dimly, is the picture of some saint held by the Russian in a reverent awe. The Russian attitude of reverence is one of the marked characteristics of the Slav race. The peasant believes in God, and herein lies probably the strongest weapon with which the czar preserves his power. For a belief in the Power in the unseen world, in the power of the Russian woman, is a religious man, and a Russian woman possesses the rare gift of unquestioning faith. The ikon corner is the center of a Russian hut. Here, with a little lamp burning dimly, is the picture of some saint held by the Russian in a reverent awe. The Russian attitude of reverence is one of the marked characteristics of the Slav race. The peasant believes in God, and herein lies probably the strongest weapon with which the czar preserves his power. For a belief in the Power in the unseen world, in the power of the Russian woman, is a religious man, and a Russian woman possesses the rare gift of unquestioning faith. The ikon corner is the center of a Russian hut. Here, with a little lamp burning dimly, is the picture of some saint held by the Russian in a reverent awe. The Russian attitude of reverence is one of the marked characteristics of the Slav race. The peasant believes in God, and herein lies probably the strongest weapon with which the czar preserves his power. For a belief in the Power in the unseen world, in the power of the Russian woman, is a religious man, and a Russian woman possesses the rare gift of unquestioning faith. The ikon corner is the center of a Russian hut. Here, with a little lamp burning dimly, is the picture of some saint held by the Russian in a reverent awe. The Russian attitude of reverence is one of the marked characteristics of the Slav race. The peasant believes in God, and herein lies probably the strongest weapon with which the czar preserves his power. For a belief in the Power in the unseen world, in the power of the Russian woman, is a religious man, and a Russian woman possesses the rare gift of unquestioning faith. The ikon corner is the center of a Russian hut. Here, with a little lamp burning dimly, is the picture of some saint held by the Russian in a reverent awe. The Russian attitude of reverence is one of the marked characteristics of the Slav race. The peasant believes in God, and herein lies probably the strongest weapon with which the czar preserves his power. For a belief in the Power in the unseen world, in the power of the Russian woman, is a religious man, and a Russian woman possesses the rare gift of unquestioning faith. The ikon corner is the center of a Russian hut. Here, with a little lamp burning dimly, is the picture of some saint held by the Russian in a reverent awe. The Russian attitude of reverence is one of the marked characteristics of the Slav race. The peasant believes in God, and herein lies probably the strongest weapon with which the czar preserves his power. For a belief in the Power in the unseen world, in the power of the Russian woman, is a religious man, and a Russian woman possesses the rare gift of unquestioning faith. The ikon corner is the center of a Russian hut. Here, with a little lamp burning dimly, is the picture of some saint held by the Russian in a reverent awe. The Russian attitude of reverence is one of the marked characteristics of the Slav race. The peasant believes in God, and herein lies probably the strongest weapon with which the czar preserves his power. For a belief in the Power in the unseen world, in the power of the Russian woman, is a religious man, and a Russian woman possesses the rare gift of unquestioning faith. The ikon corner is the center of a Russian hut. Here, with a little lamp burning dimly, is the picture of some saint held by the Russian in a reverent awe. The Russian attitude of reverence is one of the marked characteristics of the Slav race. The peasant believes in God, and herein lies probably the strongest weapon with which the czar preserves his power. For a belief in the Power in the unseen world, in the power of the Russian woman, is a religious man, and a Russian woman possesses the rare gift of unquestioning faith. The ikon corner is the center of a Russian hut. Here, with a little lamp burning dimly, is the picture of some saint held by the Russian in a reverent awe. The Russian attitude of reverence is one of the marked characteristics of the Slav race. The peasant believes in God, and herein lies probably the strongest weapon with which the czar preserves his power. For a belief in the Power in the unseen world, in the power of the Russian woman, is a religious man, and a Russian woman possesses the rare gift of unquestioning faith. The ikon corner is the center of a Russian hut. Here, with a little lamp burning dimly, is the picture of some saint held by the Russian in a reverent awe. The Russian attitude of reverence is one of the marked characteristics of the Slav race. The peasant believes in God, and herein lies probably the strongest weapon with which the czar preserves his power. For a belief in the Power in the unseen world, in the power of the Russian woman, is a religious man, and a Russian woman possesses the rare gift of unquestioning faith. The ikon corner is the center of a Russian hut. Here, with a little lamp burning dimly, is the picture of some saint held by the Russian in a reverent awe. The Russian attitude of reverence is one of the marked characteristics of the Slav race. The peasant believes in God, and herein lies probably the strongest weapon with which the czar preserves his power. For a belief in the Power in the unseen world, in the power of the Russian woman, is a religious man, and a Russian woman possesses the rare gift of unquestioning faith. The ikon corner is the center of a Russian hut. Here, with a little lamp burning dimly, is the picture of some saint held by the Russian in a reverent awe. The Russian attitude of reverence is one of the marked characteristics of the Slav race. The peasant believes in God, and herein lies probably the strongest weapon with which the czar preserves his power. For a belief in the Power in the unseen world, in the power of the Russian woman, is a religious man, and a Russian woman possesses the rare gift of unquestioning faith. The ikon corner is the center of a Russian hut. Here, with a little lamp burning dimly, is the picture of some saint held by the Russian in a reverent awe. The Russian attitude of reverence is one of the marked characteristics of the Slav race. The peasant believes in God, and herein lies probably the strongest weapon with which the czar preserves his power. For a belief in the Power in the unseen world, in the power of the Russian woman, is a religious man, and a Russian woman possesses the rare gift of unquestioning faith. The ikon corner is the center of a Russian hut. Here, with a little lamp burning dimly, is the picture of some saint held by the Russian in a reverent awe. The Russian attitude of reverence is one of the marked characteristics of the Slav race. The peasant believes in God, and herein lies probably the strongest weapon with which the czar preserves his power. For a belief in the Power in the unseen world, in the power of the Russian woman, is a religious man, and a Russian woman possesses the rare gift of unquestioning faith. The ikon corner is the center of a Russian hut. Here, with a little lamp burning dimly, is the picture of some saint held by the Russian in a reverent awe. The Russian attitude of reverence is one of the marked characteristics of the Slav race. The peasant believes in God, and herein lies probably the strongest weapon with which the czar preserves his power. For a belief in the Power in the unseen world, in the power of the Russian woman, is a religious man, and a Russian woman possesses the rare gift of unquestioning faith. The ikon corner is the center of a Russian hut. Here, with a little lamp burning dimly, is the picture of some saint held by the Russian in a reverent awe. The Russian attitude of reverence is one of the marked characteristics of the Slav race. The peasant believes in God, and herein lies probably the strongest weapon with which the czar preserves his power. For a belief in the Power in the unseen world, in the power of the Russian woman, is a religious man, and a Russian woman possesses the rare gift of unquestioning faith. The ikon corner is the center of a Russian hut. Here, with a little lamp burning dimly, is the picture of some saint held by the Russian in a reverent awe. The Russian attitude of reverence is one of the marked characteristics of the Slav race. The peasant believes in God, and herein lies probably the strongest weapon with which the czar preserves his power. For a belief in the Power in the unseen world, in the power of the Russian woman, is a religious man, and a Russian woman possesses the rare gift of unquestioning faith. The ikon corner is the center of a Russian hut. Here, with a little lamp burning dimly, is the picture of some saint held by the Russian in a reverent awe. The Russian attitude of reverence is one of the marked characteristics of the Slav race. The peasant believes in God, and herein lies probably the strongest weapon with which the czar preserves his power. For a belief in the Power in the unseen world, in the power of the Russian woman, is a religious man, and a Russian woman possesses the rare gift of unquestioning faith. The ikon corner is the center of a Russian hut. Here, with a little lamp burning dimly, is the picture of some saint held by the Russian in a reverent awe. The Russian attitude of reverence is one of the marked characteristics of the Slav race. The peasant believes in God, and herein lies probably the strongest weapon with which the czar preserves his power. For a belief in the Power in the unseen world, in the power of the Russian woman, is a religious man, and a Russian woman possesses the rare gift of unquestioning faith. The ikon corner is the center of a Russian hut. Here, with a little lamp burning dimly, is the picture of some saint held by the Russian in a reverent awe. The Russian attitude of reverence is one of the marked characteristics of the Slav race. The peasant believes in God, and herein lies probably the strongest weapon with which the czar preserves his power. For a belief in the Power in the unseen world, in the power of the Russian woman, is a religious man, and a Russian woman possesses the rare gift of unquestioning faith. The ikon corner is the center of a Russian hut. Here, with a little lamp burning dimly, is the picture of some saint held by the Russian in a reverent awe. The Russian attitude of reverence is one of the marked characteristics of the Slav race. The peasant believes in God, and herein lies probably the strongest weapon with which the czar preserves his power. For a belief in the Power in the unseen world, in the power of the Russian woman, is a religious man, and a Russian woman possesses the rare gift of unquestioning faith. The ikon corner is the center of a Russian hut. Here, with a little lamp burning dimly, is the picture of some saint held by the Russian in a reverent awe. The Russian attitude of reverence is one of the marked characteristics of the Slav race. The peasant believes in God, and herein lies probably the strongest weapon with which the czar preserves his power. For a belief in the Power in the unseen world, in the power of the Russian woman, is a religious man, and a Russian woman possesses the rare gift of unquestioning faith. The ikon corner is the center of a Russian hut. Here, with a little lamp burning dimly, is the picture of some saint held by the Russian in a reverent awe. The Russian attitude of reverence is one of the marked characteristics of the Slav race. The peasant believes in God, and herein lies probably the strongest weapon with which the czar preserves his power. For a belief in the Power in the unseen world, in the power of the Russian woman, is a religious man, and a Russian woman possesses the rare gift of unquestioning faith. The ikon corner is the center of a Russian hut. Here, with a little lamp burning dimly, is the picture of some saint held by the Russian in a reverent awe. The Russian attitude of reverence is one of the marked characteristics of the Slav race. The peasant believes in God, and herein lies probably the strongest weapon with which the czar preserves his power. For a belief in the Power in the unseen world, in the power of the Russian woman, is a religious man, and a Russian woman possesses the rare gift of unquestioning faith. The ikon corner is the center of a Russian hut. Here, with a little lamp burning dimly, is the picture of some saint held by the Russian in a reverent awe. The Russian attitude of reverence is one of the marked characteristics of the Slav race. The peasant believes in God, and herein lies probably the strongest weapon with which the czar preserves his power. For a belief in the Power in the unseen world, in the power of the Russian woman, is a religious man, and a Russian woman possesses the rare gift of unquestioning faith. The ikon corner is the center of a Russian hut. Here, with a little lamp burning dimly, is the picture of some saint held by the Russian in a reverent awe. The Russian attitude of reverence is one of the marked characteristics of the Slav race. The peasant believes in God, and herein lies probably the strongest weapon with which the czar preserves his power. For a belief in the Power in the unseen world, in the power of the Russian woman, is a religious man, and a Russian woman possesses the rare gift of unquestioning faith. The ikon corner is the center of a Russian hut. Here, with a little lamp burning dimly, is the picture of some saint held by the Russian in a reverent awe. The Russian attitude of reverence is one of the marked characteristics of the Slav race. The peasant believes in God, and herein lies probably the strongest weapon with which the czar preserves his power. For a belief in the Power in the unseen world, in the power of the Russian woman, is a religious man, and a Russian woman possesses the rare gift of unquestioning faith. The ikon corner is the center of a Russian hut. Here, with a little lamp burning dimly, is the picture of some saint held by the Russian in a reverent awe. The Russian attitude of reverence is one of the marked characteristics of the Slav race. The peasant believes in God, and herein lies probably the strongest weapon with which the czar preserves his power. For a belief in the Power in the unseen world, in the power of the Russian woman, is a religious man, and a Russian woman possesses the rare gift of unquestioning faith. The ikon corner is the center of a Russian hut. Here, with a little lamp burning dimly, is the picture of some saint held by the Russian in a reverent awe. The Russian attitude of reverence is one of the marked characteristics of the Slav race. The peasant believes in God, and herein lies probably the strongest weapon with which the czar preserves his power. For a belief in the Power in the unseen world, in the power of the Russian woman, is a religious man, and a Russian woman possesses the rare gift of unquestioning faith. The ikon corner is the center of a Russian hut. Here, with a little lamp burning dimly, is the picture of some saint held by the Russian in a reverent awe. The Russian attitude of reverence is one of the marked characteristics of the Slav race. The peasant believes in God, and herein lies probably the strongest weapon with which the czar preserves his power. For a belief in the Power in the unseen world, in the power of the Russian woman, is a religious man, and a Russian woman possesses the rare gift of unquestioning faith. The ikon corner is the center of a Russian hut. Here, with a little lamp burning dimly, is the picture of some saint held by the Russian in a reverent awe. The Russian attitude of reverence is one of the marked characteristics of the Slav race. The peasant believes in God, and herein lies probably the strongest weapon with which the czar preserves his power. For a belief in the Power in the unseen world, in the power of the Russian woman, is a religious man, and a Russian woman possesses the rare gift of